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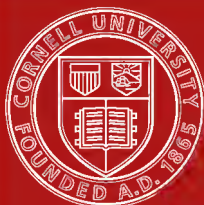
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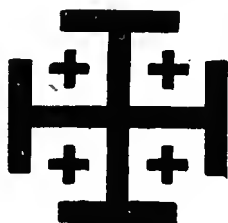
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JOHN POLONER'S
DESCRIPTION OF THE HOLY LAND.



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1894.

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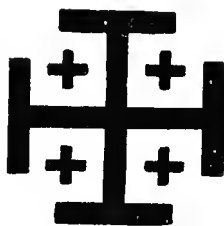
WALTER BESANT, M.A.

THIS Society is established for the translation and publication, with explanatory notes, of the various descriptions and accounts of Palestine and the Holy Places, and of the topographical references in ancient and mediæval literature, from the earliest times to the period of the Crusades or later. These accounts are written in Greek, Latin, Arabic, Old French, and Old German (in those curious records of pilgrimages which begin with the unknown Pilgrim of Bordeaux and follow in almost unbroken line to the present day). Topographical references are found in brief allusions in detached sentences, scattered about among the writings of the Early Fathers, in the Byzantine and earliest Arab historians. Very few of these Pilgrims have as yet appeared in an English form, and no serious attempt has ever been made to search the Byzantine and Arab historians and the Early Fathers for their topographical allusions and illustrations. Many of them, however, give details of the highest importance in matters connected with the topography of Jerusalem, the positions of the holy sites, etc. It is proposed to begin with the Pilgrims, to take them one by one, to translate, annotate, and issue them, each separately, and as fast as the funds at the disposal of the Council will allow. All the publications are annotated.

Palestine Pilgrims' Text Society.

JOHN POLONER'S DESCRIPTION
OF THE
HOLY LAND.
(CIRCA 1421 A.D.)

Translated from Tobler's text
BY AUBREY STEWART, M.A.



LONDON:
24, HANOVER SQUARE, W.

1894.

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PREFACE.

‘FORTUNATELY,’ says Dr. Tobler, ‘we know the name of the writer of this work.’ He proceeds to argue that Poloner was a German, albeit Count P. Riant claims him as a Pole. The evidence on which Dr. Tobler founds his theory consists of his use of the German word *Reisefern* (p. 11), his reckoning by German miles, with the explanation to his reader of how many Italian miles go to one German, and also his statement that Palestine was a province of the Holy Land, ‘just as Saxony and Lorraine are provinces of Germany, or as Tuscany and Lombardy are provinces of Italy.’

We also know the date of his pilgrimage, for he himself tells us of the terrible night which he passed in the harbour at Beyrout on St. Thomas’s eve, 1422. He also tells us of how the Saracens were harvesting on the Mount of Olives on St. George’s day (April 23), 1421, so that probably it was on his way home that he went to Beyrout. His description agrees in substance, often in exact words, with that of Burcardus de Monte Sion, although it differs in arrangement. I have noted the continual coincidences

between the holy places shown to Poloner, and those shown to Fabri. Often these places are described in exactly the same words, so that one does not know whether Fabri copied his predecessor, or whether they both merely wrote down the stereotyped story told by the guardians and vergers.

Much of the interest of Poloner lies in the fact that he is, as far as we know, almost the first pilgrim who made a map of the Holy Land. Although this map has unhappily perished, yet from the allusions to it in the text, and the map published by Marino Sanudo, Dr. Tobler has been able to reconstruct it pretty satisfactorily. The arrangement of the map is not very easy to understand at first. It is divided by lines like those of latitude and longitude on modern maps; but those corresponding to latitude across the width of the map are eighty-three, crossed by twenty-eight lengthways. This arrangement of squares, Dr. Tobler tells us, was also used by Maurice of Paris, whose map has also been lost. Poloner reckons by the intervals between the lines, not by the lines themselves. These intervals he calls 'squares' in latitude, and spaces in longitude; that is to say, the reader, on finding that a place lies 'beneath' such and such a 'square,' is expected to count the squares along the longer edge of the map, until he comes to the one mentioned, and then by looking down the column from thence he will find the place. If a place be mentioned as being 'in' such and such a 'space,' he must count the squares along the end of the map, and look

along the line. It is hard to explain this system without a diagram ; but perhaps this would be superfluous, seeing that our author is quite intelligible with the aid of a modern map. Maurice of Paris, Dr. Tobler tells us, also made a map in this fashion ; but this also has been lost.

It is difficult to believe that we have here the whole of Poloner's *peregrinale*. It is hardly possible that so careful and devout a writer described his pilgrimage to the Holy Land, and yet that he should have given no description of the church of the Holy Sepulchre, the prime object of his journey. Moreover, the beginning of the book reads like a fragment. Yet it is not clear in what place this description of the Holy Sepulchre is missing from the existing text, unless we may suppose that it had a separate chapter devoted to it. He does not give us any new facts connected with ancient geography, and we must content ourselves with gleaning from him some considerable information about the position of churches and chapels in the Holy Land and Jerusalem. Towards the end he repeats himself, and gives the familiar list of names which we find in all the writers of pilgrimages, who make use of 'the Old Compendium.' Compare the prefaces to Theoderich and Fetellus in this series. Thus, although Poloner visited the Holy Land at a much later date than those writers, he nevertheless imitates their form pretty closely, and copies the same farrago of half-understood geography from the same or some similar source.



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JOHN POLONER'S DESCRIPTION OF THE HOLY LAND.



OF THE GATES OF THE CITY OF JERUSALEM.

NEXT follows the description of the gates which were in the wall of the city of Jerusalem, and which are mentioned in the text of Holy Scripture. The first was called David's Gate, and it is the upper gate of the city on the western corner. It was so called because the Tower of David overhung it. It was also called the Fish Gate, because through it led the road from Joppa and Diospolis and the sea-coast. Through it also came merchants, bringing divers stuffs from Ethiopia and Egypt. This gate stood in the ancient wall, and at this day it adjoins the wall of that part which was built on in order to enclose the Lord's sepulchre. From this gate the road led in three different ways: one across the fuller's field; one, which was the left-hand one, led to Bethlehem and Hebron; and another went down to the right hand, through the vale of Rephaim, beneath the castle of Bethsura, which is five stadia distant from Jerusalem. The second was called the Old Gate, and was to the north of the other in the old wall, and had stood since the days of the Jebusites. It was likewise called the Gate of Judg-

ment, because courts of justice were held thereat, and whatsoever was decreed by sentence of the judges was there ordered to be carried out. Not far without this gate the Lord was crucified. The third is the Gate of Ephraim, in the upper part (of the city) towards the north. Through this a road led to Mount Ephraim and Samaria. Hither came the wall which was built from the Tower of David up to this gate in order to enclose the Lord's sepulchre together with the old wall. This is now called St. Stephen's Gate, because without it he was stoned. The fourth gate was the Gate of the Corner, and was at the top on the eastern side at the corner of the wall above the brook Cedron, wherefore we read in the Book of Kings¹ that Joash, King of Israel, brake down the wall of Jerusalem from the Gate of Ephraim even to the Gate of the Corner, four hundred cubits. It was also called the Gate of Benjamin, because this gate led to Anathoth and the other cities of that tribe. The fifth gate was the Dung Gate. Through this gate, in time of rain, all the filth of the city ran down into the brook Cedron. The road through this gate led into the wilderness which is between Jerusalem and Jericho, which is now called the wilderness of Quarantana. The sixth was the Valley Gate, and was called the Gate of the Flock, because through it were driven in the flocks of sheep to be sacrificed in the Temple, adjoining which, and as it were dependent upon it, was the sheep-pool wherein the victims were washed. Adjoining this gate was the Tower of Hananeel, also called the Tower of Clouds,² as in the text : ' (Behold, the days come, saith the

¹ 2 Kings xiv. 12 ; 2 Chron. xxv. 23.

² 'Here Poloner alludes to a tower near what is now called St. Stephen's Gate.'—Tobler. 'Probably,' Tobler continues, '*Nebulosa* is a corruption of *Naplosa*, *Ncapolosa*—the gate leading to Nâblus (Shechem).'

Lord, that) the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner,¹ which is the Gate of Benjamin. Herod the Great set up this tower and called it Antonia, in honour of one Antonius. This gate leads to the Mount of Olives, Bethany, and the Jordan. The seventh gate is the Golden Gate. This did not lead directly into the city, but into the Temple by a short-cut from the Mount of Olives over an arch² standing in the Valley of Jehoshaphat. The eighth is the Water Gate, so called because through it water was carried from the Pool of Siloam. This stood in the corner where Mount Sion and Mount Moriah, or the Mount of Grass,³ meet at the corner of the two walls, to wit, the wall of Mount Sion, and the wall which enclosed the king's house. (This gate) led to the fountain of Siloam, the Valley of the Children of Ennon, the fountain Rogel, and the field Acheldamach. I do not believe that the city had more gates than these, because, from its position, no more than these were needed. Among these gates three are more famous than the rest, being the first, the third, and the fourth of the eight above-mentioned. On the south and the north the brow of Mount Sion overhangs the city, and that part of the walls, with the towers, is well known to have no gates.

Lo, here is the city of the Great King, whose likeness all the Churches of the world are not able to present. Round about its walls there once stood eighty-three towers and seven fenced castles, whose ruins may be seen at this day most clearly on the north side. Here followeth

¹ Jer. xxxi. 38.

² Fabri, i. 463.

³ Instead of *Mons Herbarum*, Tobler ingeniously proposes to read *Mons Abraham*. Compare page 38.

THE ORDER OF PILGRIMAGE THROUGHOUT THE CITY
OF JERUSALEM AND OTHER PLACES ROUND ABOUT
THE SAME.

In the churchyard, outside the Church of the Holy Sepulchre, there are four chapels. The first on the left hand, as one comes out, is the chapel of the Blessed Virgin and St. John the Evangelist, for this is where they stood at the time of the crucifixion. The second is that nearest to this one, built in the corner, and dedicated to All Angels. The third on the same side is that of St. John the Baptist. The fourth chapel on the right-hand side as one comes out of the church, near the belfry tower, is that of St. Mary Magdalen. The first chapel belongs to the Indians, the second to the Jacobites, the third to the Georgians, and the fourth to the Greeks. Midway between these four chapels, eleven paces from the ascent¹ to Calvary, there is a place marked in the pavement where the Lord Jesus, when He was brought from the house of Pilate, rested with His cross, while the guard stood round about Him. Near the open space before the church is the prison for evil-doers, whose door looks towards the door of the church, at a distance of twenty-two paces. From thence one goes eastward through the streets of the city to the judgment-hall of Pilate. And it should be noted that from the place of Calvary to the aforesaid judgment-hall is four hundred and fifty paces, which I counted with the greatest care that I could; for it is two hundred and seventy-five paces to the house of the rich man who would not give the crumbs to Lazarus when he was sick. Thence to the left, forty-five paces further, is the place where three streets meet together not far from the gate which leads to Samaria, Capernaum,

¹ *Gradus*. I imagine that the external staircase is meant.

and Gamala.¹ At this same place Simon of Cyrene was compelled to bear Christ's cross. At this same place the Lord said to the weeping women : ' Daughters of Jerusalem, weep not for Me,' etc. Forty paces further to the right, nearer the road, is the place where the Blessed Virgin stood, desiring to behold her beloved Son, who was being brought with a great crowd from the house of Pilate, overweighted with the burden of the cross, going to be crucified. When she saw Him spat upon and covered with blood, forgetting all her former consolations, she went distraught, fell down half dead, and so lay till she was lifted up and carried away by the other women. In this same place a church was built in her honour, which has been destroyed by the traitorous Saracens. Its ruins may be seen at this day, and it was called St. Mary of the Swoon.² Fifty-six paces further one sees a vaulted arch crossing the street; this is the Place of the Pavement, called Gabbatha.³ Above it may be seen two white stones, whereon the Lord Jesus stood in Pilate's court, when He answered that judge's questions there. There is the place where the standard of the soldiers was fastened. Beneath the aforesaid arch is shown the place of the school⁴ of the Blessed Virgin, where in her childhood she was taught to write. Twenty-five paces from this arch is the judgment-hall⁵ where Christ was scourged and judged; there is the door by which He went in, and another door by which He came out after sentence had been passed upon Him. Both of these doors are closed and walled up with stone, the old foundations still standing. This house⁶ is adorned with mosaic and carvings in the form of wheels or astrolabes, which carvings cannot

¹ See Fetellus, p. 4, in this series.

² Fabri, i. 447.

³ Fabri, i. 448.

⁴ Fabri, i. 453.

⁵ Fabri, i. 449.

⁶ *Domus cujusdam*. That the judgment-hall is meant is clear from Fabri, i. 450, in this series.

be completely seen. A little way behind the judgment-hall is the house of Herod,¹ but in front of the judgment-hall there stands a house which at this day is the court-house of the judge of the city.

Eighty-three paces further along the same street to the eastward of the aforesaid judgment-hall, on the right-hand side, is the first gate which leads to the street of Solomon's Temple. There are three of these gates in this street, on the north side. The Beautiful Gate is that nearest the Temple, to the westward thereof, near the hospice of the Damascenes. Not far to the southward of Solomon's Temple, within the same enclosure of walls, is the Lord's Temple,² wherein the first-born males were presented, wherein Jesus also was presented, and Simeon took Him into his arms. It has a leaden roof, a choir after the Saracen fashion, looking toward the south, and twenty windows on either side. It stands at the uttermost corner of the city towards the Valley of Siloam. Then one goes down from the street of the judgment-hall a good way to the left, and there may be seen the house of Simon the Pharisee, where the Magdalen was forgiven her sins. Next, turning back again, in the street of the judgment-hall, is Joachim's house,³ where the Virgin Mary was born. At this place there is a church, now in the hands of the Saracens, and it is eighty-six paces distant from the first gate of Solomon's Temple. Moreover, forty long paces straight on from Joachim's house is the Gate of the Flocks, or of the Valley. In this walk the sheep-pool stands on the right hand, towards Solomon's Temple.

It is a hundred and sixty-three long paces from this same gate to the vaulted arch over Cedron. Across

¹ Fabri, i. 451.

² Poloner here, contrary to the invariable custom, calls the *Kubbet-es-Sakhra* 'Solomon's Temple,' and the Mosque *El Aksa* 'The Lord's Temple.'

³ Fabri, i. 455, 483; ii. 133, 399.

Cedron there once lay a tree, the tree whereon Christ suffered. This was shown to the Queen of Sheba, the Queen of the South,¹ who came from the uttermost parts of the earth to hear the wisdom of Solomon (Matt. xii. 42) ; wherefore one reads in the Book of Kings, 'The Queen of Sheba came to Jerusalem to Solomon with a very great train, with camels that bare spices, and very much gold, and precious stones.'² Under the figure of this queen is typified the Church, which cometh from the Gentiles. Lastly, beyond the brook, on the left hand, twenty-eight paces down the Valley of Jehoshaphat, down forty-eight³ steps, there is a fair church, wherein is the sepulchre of the glorious Virgin Mary, which measures the length of two outstretched arms, and three joints of the middle finger,⁴ and has eight lamps continually burning. The first altar, by the side of the sepulchre, belongs to the Armenians ; the second, beneath a dark vault, belongs to the Georgians ; the third, under a window at the east end, belongs to the Greeks ; a fourth, on the north side, belongs to the Minorite brethren ; and the fifth, on the left hand of the first step of the stairs, belongs to the Jacobites. It should be noted that on the same side of the stair there is an altar belonging to the Indians.⁵ In this same place rests Queen Millicent, who caused this church to be built. Fourteen paces eastward from its

¹ Fabri, i. 522. ² 1 Kings x. 1, 2. ³ Fabri, i. 466, says 'fifty-two.'

⁴ Fabri, i. 468, says : 'The church is lofty and vaulted. The Virgin's sepulchre stands in the midst of it, and is a small chamber, like the Lord's sepulchre, splendidly ornamented and lighted with lamps, more even than the Lord's sepulchre itself.'

⁵ Fabri, i. 468, says : 'The altar which is nearest to the sepulchre belongs to the Armenians ; a second, beneath a dark vault, belongs to the Georgians ; a third, under a window in the east end of the choir, belongs to the Greeks ; a fourth, in the corner on the north side, belongs to the Latins ; and a fifth, near the first step of the staircase, belongs to the Indians.'

door is the entrance to the cave beneath the rocks at the foot of the Mount of Olives, wherein the Lord Jesus, being in an agony, sweated drops of blood as He prayed thrice.¹ Near a great rock, by the side of the mount, a strong stone's-throw to the south of this place of sorrow, sat the three disciples whom He found sleeping. Near to this place, eight paces distant, is the garden which is called the Garden of Flowers,² being towards the brook, and exactly opposite to the Golden Gate. In this garden Christ was taken prisoner, and therein Peter struck the prince's servant, for He had often met His disciples there. Moreover, that is said to be the gate whereof Ezekiel said: 'This is the gate that looketh toward the east: and it was shut. He hath entered in through it, and no man shall pass through it, because the Lord hath entered through it.'³ Now, Gethsemane, wherein the other eight Apostles stayed, is lower down to the southward, a bow-shot distant from the garden. Forty-five paces upwards from the garden is marked the place where the Blessed Virgin ascended into heaven, leaving her girdle for St. Thomas,⁴ who was not with his fellow-Apostles when the body of the glorious Virgin was taken up into heaven.

We now ascend the Mount of Olives by a stony road which leads to the Gate of the Flock over the brook, and wherein is the place where Christ wept when he saw the city of Jerusalem,⁵ as we read in the Gospel story. This same place is two hundred and ten paces distant from the place aforesaid, and this way, whereon the Lord rode on Palm Sunday, divides the Mount of Olives from the Mount of Galilee. From the place of weeping one goes a hundred and ninety-five steps further up to the place where the angel

¹ Theoderich, ch. xxiii., says: 'As one goes out of the crypt one sees a very small chapel placed on the steps themselves.'

² 'City of Jerusalem,' p. 41.

³ Ezek. xlv. 1, 2.

⁴ Fabri, i. 469.

⁵ Fabri, i. 479.

Gabriel brought the palm-branch to the glorious Virgin, and foretold her departure from this world.¹ From thence, leaving the road, one goes up one hundred and twenty paces to the left up the Mount of Galilee, whereon Christ² appeared for the fifth and last time to His disciples, as He had promised. There is a place, once well built upon, where a plenary indulgence was to be had, which now is given in the Holy City. Returning from this mount, one goes two hundred and seventy-seven paces to the church³ of the Mount of Olives, wherein is a round chapel, measuring in its outer circuit sixteen paces. Within this may be seen the mark of Christ's left foot, which He imprinted on the stone when He ascended into heaven, and it measures in length one palm and two joints of the middle finger. In this same chapel the Saracens offer devout prayers, and have a stone in the same.⁴ Moreover, they have written over the door of the same chapel in red letters of their alphabet, 'I am the door of mercy.' One pace from that chapel near a blocked-up door in the east wall there lies an immovable stone, the last stone whereon Christ sat on the day of His ascension, and preached to His disciples, teaching them about the seven forms of the Holy Spirit. Also from the south side of this church, on the outside, there is a way down eighteen steps into a chapel⁵ wherein St. Pelagia did penance, and wherein she lies buried, with a great stone above her raised sepulchre.

Moreover, five furlongs away from the Mount of Olives towards the Jordan, or eastward, there may be seen a desolate place, near the valley which is called Bethphage, which is the place⁶ from whence Christ sent James and

¹ Fabri, i. 480.

² Fabri, i. 481.

³ Fabri, i. 484.

⁴ Fabri, i. 487.

⁵ Fabri, i. 498, 499; Anton. Plac., ch. xvi.; Theoderich, in Tobler's edition, pp. 245, 247, note; Anon. Pilgrims, ii. 7; v. 1; vii. 73.

⁶ Fabri, ii. 80.

John to bring Him an ass and her foal. This place is midway on the road from the Mount of Olives to Bethany. Turning back to the Mount of Olives, one goes along the road which divides that mount from the Mount of Offence, which stands on the left hand towards the Valley of Gehennon. Upon this mount Solomon set up the idol Moloch¹ and worshipped it. Twenty paces from the aforesaid chapel of St. Pelagia is the place² where the Apostles one after the other put together the twelve articles of faith. At this place may be seen the ruins of the Church of St. Mark.³ Ten paces further toward the city there lies on the ground a great stone,⁴ whereon Christ preached and taught His disciples about the eight beatitudes. Also twenty-two paces lower down is marked the place⁵ where the Lord Jesus taught His disciples to pray, as we read in Matt. vi. Notice the stone inscribed with Hebrew letters, which the Saracens have placed on the threshold of the door. Descending another twelve paces, one comes to the place where the Blessed Virgin Mary often rested herself when wearied with her daily pilgrimage.⁶

After this one goes down to the left towards the Valley of Siloam, and sees the little church of the Holy Cross with three altars, near which, sixteen paces toward the south, is the dwelling of Judas Iscariot, and the place where he hanged himself. Beneath the rocks near the city, a bowshot from the aforesaid little church, is the tomb of Zacharias, who was slain between the Temple and the altar. Adjoining that place is a chapel wherein there is a hole in the wall of the shape of a baker's oven, wherein James the Less hid himself for fear at the time of Christ's passion and death, until the Lord appeared to him.⁷ From

¹ Fabri, ii. 143.

² Fabri, i. 501.

³ Fabri, i. 500.

⁴ Fabri, i. 502.

⁵ Fabri, i. 501.

⁶ Fabri, i. 503.

⁷ Fabri, ii. 518.

this chapel there is a way into a kind of dwelling hewn in the rock above it, which is said to have been the house of the blessed Apostles Philip and James. Two paces further, over against the corner of the city wall, there may be seen a truly wondrous building with no door, in the form of a square chapel, measuring sixteen fathoms (*Klaftern*) round about, and all up to the very roof hewn out of the solid living rock. Some declare that it is the tomb of King Jehoshaphat, from whom the valley takes its name; some that it is the tomb of Pharaoh's daughter, whom Solomon dearly loved, and some that it is that of David's son Absalom. Note that from the second arch of the bridge thrown over the brook (Cedron) at this place, it is six hundred and fifteen long paces to the first step leading up to the church on the Mount of Olives, of which steps there are twenty. I have added this that I may show the height of the aforesaid mount. At this same place beneath the rocks at the foot of the Mount of Olives there dwell husbandmen and shepherds.

Next one descends to the bottom of the watercourse going southward to the well whereat it is said that the Blessed Virgin Mary bathed and washed the swaddling clothes of the infant Lord. This fount divides the Valley of Jehoshaphat from the Valley of Siloam. Two hundred and fifty-five paces to the south of this, at the foot of Mount Sion, is the fountain of Siloam, from which the waters collect in the lower pool, which is called the bathing pool of Siloam, which signifies 'sent,' as John tells us of the man who was born blind. Two stone's-throws from this same mount one sees a heap of stones, at which place Isaiah¹ was buried, and also was put to death. Then one goes up a lofty mountain toward the south, on whose side there are many caves² and grottoes, wherein the Apostles

¹ Fabri, i. 529.

² Fabri, i. 532.

hid themselves at the time of Christ's passion, and wherein afterwards Christian hermits used to dwell. Thirty paces above these caves is the field called Acheldamach,¹ which was bought for the thirty pieces of silver, and has nine openings through which corpses are thrust in.

Between the Pool of Siloam and Acheldamach is (the brook) Cedron, which draws its waters from the upper parts of the city and of the mountains. Indeed, near Ramatha and Anathoth, a long way from the Blessed Virgin's Sepulchre, its murmur can be heard beneath the earth. One goes down beneath the Mount of Offence into the Valley of Gehennon or Tophet, wherein is the stone Zoheleth² and the well Rogeli, where Adonijah sacrificed his victims. At this place there are fertile fields, because these waters run through them. When one has seen all these things, one must return toward the city by the same road by which we came, as far as the chapel of St. James the Less, which is beside the arched vault over Cedron, whereof mention was made before, when we were coming down the Mount of Olives.

Now, from this arch³ to the house of Caiaphas, which is on the top of Mount Sion, is seven hundred and thirty paces. In going up, one comes first to a place where there may be seen a blocked-up gate, through which the Blessed Virgin passed when she presented Jesus in the Temple. Going higher up from thence, towards the west, is the place called the Cock-crowing, where Peter wept,⁴ being one hundred and eighty-seven paces distant from the house of Caiaphas. From the aforesaid place one goes upwards eighty paces towards the west. Near the Gate of the Street of the Jews, which gate looks out of the city to the

¹ Fabri, i. 534.

² 1 Kings i. 9; Fabri, i. 539.

³ 'City of Jerusalem,' p. 19, note.

⁴ Anon., v. 25; Fabri, i. 313, 320.

southward, there is a place marked at which the Jews¹ essayed to lay violent hands upon the glorious Virgin's body, when it was being borne along by the Apostles for burial. Seventy-six paces from the aforesaid gate the street of the synagogue of the Jews extends for two hundred and thirty-seven paces, up to the entrance to the covered streets.² From this entrance it is ninety-three paces to the Castle of David; but many Saracens dwell there nevertheless.³ In the next street to this is the house wherein St. Peter was chained; the place of his prison is a baker's oven. In this same street there is a little gate toward the south, which in their tongue is called the eye of a needle, whereof the Lord said, 'It is easier for a camel to pass through the eye of a needle,' etc. From the place of the aforesaid violent attempt at robbery (of the Virgin's body) to the place where she died is one hundred and thirty-six paces, which I counted with the greatest care that I could. First, however, one sees the house of Annas the high-priest, wherein is a fair enough church of the Armenians, well adorned with lights and lamps, and having four round pillars. Two stone's-throws higher up is the house of Caiaphas on the top of the mount, as aforesaid, wherein is now a little church, which is called St. Saviour's Chapel, and rightly so, for above the altar of this chapel is placed that great stone with which the mouth of Christ's tomb was sealed up. Moreover, behind the altar, above it, there is a painting of the Transfiguration. At this same place, near the altar, on the right-hand side, is Christ's prison, wherein He was shut up until the Jews assembled, held a council, and heard testimony against Him. This chapel also belongs to the Armenian Christians.

Also on the same mount toward the street (?) is the

¹ Fabri, i. 313.

² The vaulted bazârs. See 'City of Jerusalem,' ch. x., note.

³ Although it was the Jews' quarter.

place where St. Stephen¹ was buried for the second time. Also twenty-two paces to the south behind the choir (of the church of Mount Sion) is the place of the kitchen,² where the Paschal lamb was made ready to be eaten, and where also the water was warmed for washing the disciples' feet. Also in the place which now is the dwelling where the Holy Spirit was sent down upon the disciples, David, Solomon, and many other kings of Jerusalem were buried.³ Also in the burial-ground of this same church, on the north side, is marked the place where the Lord Jesus⁴ Himself on the day of His Ascension preached, blamed the folly of His disciples, and sent them forth into the world, but first went with them to the Mount of Olives, and, after giving them His blessing, ascended into heaven. Twelve feet from this inscribed stone there is another stone fixed in the ground, on the place where the Blessed Virgin Mary sat and listened to her Son's preaching. Also five paces off is the place where her cottage stood, wherein she dwelt after her Son's Ascension. Also thirteen paces off is the place where St. Matthias was elected by lot into the number of the Apostles on the morrow of the Ascension. In this same place the seven deacons were elected, who were rightly appointed to minister to widows, of which deacons Stephen was the first. In this same place St. James the Less was elected by the Apostles Bishop of Jerusalem.⁵ Ten paces further is the worshipful place where the glorious Virgin departed from the world. Eight paces further toward the house of Caiaphas is a place with a chapel. The name of Mount Sion is, being interpreted, watch-tower. Note that Petra in the desert, which is in Arabia, may be watched and seen from that mount. From thence I have seen the Jordan entering into the Dead Sea,

¹ Fabri, i. 309.² Fabri, i. 308, 309.³ Fabri, i. 301.⁴ 'City of Jerusalem,' p. 2.⁵ Fabri, i. 530.

but only in the early morning, for when the sun has risen up in the firmament, its course cannot be seen. Now, in the church of Mount Sion where the high altar now stands, in that very place Christ supped with His disciples, giving them His own body and blood, wherefore it was called by Christ the Great Supper-room.¹ Also another altar in the corner on the right hand stands in the place where He on that same night washed His disciples' feet. Also behind the high altar, on the outside, up above, there is the place where the Holy Spirit,² the Comforter, was sent on the Day of Pentecost, as was promised to the Apostles. Immediately beneath this building, in a vault seven paces long, having two small windows on the eastern side, David and his son Solomon are buried. Likewise in the lower story³ of the cloister there is a chapel on the place where for the strengthening of his faith St. Thomas⁴ thrust his hand into Christ's side.

From this monastery our pilgrimage led toward David's Castle, which is three hundred and eighty paces distant from his tomb. But on our way we first come to the church of the Armenians. This church is round, with strong walls and exceeding powerful buttressed vaults, having four squared columns in the middle, and no window save one round glazed one at the top, but three hundred or more lamps. Indeed, in my time one hundred and twenty lamps used to burn in this church in one chandelier,⁵ and I never saw or heard of such great devotion in the people. On the left-hand side of the entrance is shown the place where St. James the Great was beheaded, which place is two hundred and twenty-two paces distant from the place where his brother John celebrated Mass.⁶

¹ *Coenaculum Grande.* ² Fabri, i. 291. ³ Fabri, i. 288, note.

⁴ Fabri, i. 293.

⁵ Fabri, i. 321.

⁶ Fabri, i. 322: 'This church is great and lofty, insomuch that it

Also within a stone's-throw of the aforesaid castle is the place where Mary Magdalen met the Blessed Virgin, and brought her tidings that her Son was alive and had risen from the dead. Here also Christ appeared to the three Maries, saying: 'All hail!' In the street of the Bishop of Jerusalem is the house of St. Zacharias, which belongs to the Georgians, and therein is a fair chapel dedicated to St. John the Baptist. Before the entrance to the house is a darksome vault, an exceeding ancient structure, and it stands half-way along the street between the Church of the Holy Sepulchre and David's Castle. Next comes the house wherein the three kings were entertained.¹ Take notice of the door, whereat St. Mary of Egypt² could not enter while weighed down by the burden of her sins, which door is to be seen in the street that leads to Emmaus. Next follows

THE PILGRIMAGE FROM THE CITY OF JERUSALEM TO THE EASTWARD TO BETHANY.

Having thus seen such places as are near at hand, we must now pass to those which are further off, that our devotional feeling may be increased. First one passes over to Bethany, which is distant from Jerusalem half a German mile—that is, about fifteen furlongs (John xi. 18)—where, beneath the castle, may be seen the sepulchre

overtops every other church which is in Jerusalem, and is seen before them, for the first thing which one sees is the dome of this church. It has no windows, but light comes through an opening in the top, and fills the church. There are many chapels round about it, which are now ruined and desecrated. In the church itself hang many lamps, and in the midst there hang a hundred and twenty lamps in one chandelier.²

¹ Fabri, i. 484.

² Anon., p. 2.

of Lazarus, who was raised from the dead by Christ; and there was once a great church, whose pillars may be seen standing at this day. Under a dark vault, ten paces from that sepulchre, is the altar. This was the place where Christ stood when He called him forth from the tomb. Also outside, near this, but higher up,¹ is the house of Simon the leper, which has two cisterns. It was here that the Magdalen poured the ointment upon His head as He sat at meat, whereat Judas was wroth. Six days before the Passover Jesus supped in Bethany, and Martha waited on Him, while her mother was one of those at table; wherefore a great rabble of the Jews came thither desiring to slay Lazarus also (John xii. 9, 10). Six bowshots from Bethany there may be seen in a field a great stone,² whereon the Lord was sitting when Martha met Him and said to Him: 'Lord, if Thou hadst been here,' etc. A stone's-throw from that stone, on the left hand, toward Jordan, may be seen the ruins of Martha's house,³ and its cloister and warm bath marked out cunningly beneath the rocks. One bowshot from thence, on the right hand lower down the hill toward the south, was the Magdalen's house, on whose site stands a ruined church, now made into a goat-byre. The Lord Jesus was very often entertained and fed in these two houses. On either side there is a sloping valley, but that on the left hand is the deeper of the two. In it is the road over which the Lord passed when He came from Jericho on His way up to Jerusalem. Next follows

¹ Fabri, ii. 77.² Fabri, ii. 74.³ Fabri, ii. 75.

THE PILGRIMAGE FROM JERUSALEM TO BETHLEHEM.

First one sees Simeon's house, near Jerusalem, on the right-hand side, among the vineyards beyond the road to Garwin (Ain Kârim); to the left, on a hill near Mount Sion, there is a building in the form of a castle, which is called the House of Evil Counsel, into which Judas went to do his betrayal, to make terms for delivering up Christ. At this place there was a fair church dedicated to St. Cyprian. A good way beyond this one comes to a well.¹ At this place the lost star shone again upon the three kings, in whose honour a church once stood here, whose pavement and extent can be traced. Away from the road, on a hill on the right hand, is St. George's² Church. Further on, on the left hand, not far from the road, there is a tall building, a beauteous church belonging to the Greeks, with a well near its south wall. In this building Elias was born and dwelt during his life, and it stands midway along the road between the two aforesaid cities, about one German mile from each of them. In the time of Elias the heavens were shut up for three years and six months. Between Jerusalem and Bethlehem or Ephrata is Mount Gion, whereon Solomon was anointed and crowned, and upon which the church of St. Cyprian was built, as aforesaid. Further on, near the road, there are the traces of a great tower, where Jacob wrestled with the angel (Gen. xxxii.). After this, on the right hand, near the road which leads to Hebron, is his wife Rachel's tomb,³ finely built by the Saracens and looking toward the south, where they have a burial-place. This place is called Chabratha.⁴ Not far from here one comes to the field⁵ where the seed of peas

¹ Fabri, i. 542.² Fabri, ii. 203.³ Fabri, i. 546; ii. 196. ^a Probably a corruption of *Kubbet Rahil*.⁵ Fabri, i. 544.

or pulse was by the will of God turned into stones of the size and number of peas.

In the city of Bethlehem, on the western side, was the church of SS. Cosmas and Damian. On the right hand, as one enters the great church, near the choir, there is an altar which marks the place where many of the Innocents were slain. At this same place the Lord Jesus was circumcised. Near a well on the left hand side there is an altar,¹ where the Magi made themselves ready in splendid fashion to offer their gifts to the new-born King. It is said that the star disappeared into that well.² Next one goes down sixteen steps³ into a chapel beneath the choir, wherein the Saviour of the world was born. At this same place, on the left hand as one comes in, there is an altar. Seven feet and three steps from this, beneath the rock, is the place where the babe Jesus was laid in the manger, and was worshipped there by the shepherds. Note that this church is thirty-six paces long in the inside, eighteen paces wide, and has four rows of marble columns. Each of these rows has twelve columns, seven feet apart, as far as the choir. It is crowded with every kind of ornament both on the pavement and on the walls, and is covered by a leaden roof. It has Christ's genealogy painted in mosaics up above on the right-hand side as one comes in. Its twofold door is of cypress wood carved with divers mouldings; its side-walls were covered with marble slabs, which have been carried off by the traitorous Saracens, and in this church a miracie came to pass: for a certain Soldan, when he beheld its wondrous panelling, thought that he would carry it off and therewith encase and adorn his own palace in Cairo. So when he came on the day which he had appointed, together with masons and sculptors, meaning to carry away these beauteous

¹ Fabri, i. 556.

² Fabri, 562.

³ Fabri, i. 557.

stones, of a sudden a monstrous serpent shone forth and appeared on the wall crawling through the stone slabs and passing through the midst of them. His track on the wall may be seen at this day, as I myself saw, reaching as far as the altar of the three kings by the aforesaid well. When the Soldan saw this he was confounded and went his way.¹ In the cloister of this monastery on the north side one goes down nineteen steps² into the chapel, which is called St. Jerome's Study, where he laboured for fifty-five years and six months at the translation of the Scriptures. Close by here, three paces off, through the wall, in a dark corner near the altar, beneath the Lord's manger, is the tomb wherein he was first buried. But when the Holy Land was given over into the hands of traitors, and Jerusalem no longer knew any defender, his venerable bones and those of many other saints were translated to Rome. Moreover, on the left hand there are caves close by beneath the overhanging rocks, wherein many bodies of the Innocents³ were thrown and hidden.

The length of the road from Jerusalem to Bethlehem is two leagues, that is, one German mile, and along this road many mystical events have come to pass. Abraham and his wife passed along this road when they came from Chaldaea. Lot and his wife walked on this road when he came from the parts beyond the mountains. The patriarch Jacob and his wife Rachel often passed over it. The Blessed Virgin Mary when pregnant went there and back along this road and rested when weary. Also the three kings passed the same way when they sought the boy Jesus. Also Isaiah and Elijah and many of the holy prophets, when going to the Holy City, passed along this road. Also the Blessed Virgin on her journey to and from Egypt went along this road with Joseph.

¹ Fabri, i. 597-599.

² Fabri, i. 552.

³ Fabri, i. 565.

A stone's-throw from Bethlehem toward the south there was a church wherein Paula¹ and Eustochium were buried. This is St. Nicholas's² Church, and therein Mary abode with the babe and Joseph on the first night of the Flight into Egypt. Note the milk which was spilt there.³ Now, the road between Jerusalem and Bethlehem takes three hours to pass along. Also a quarter of a mile from Bethlehem down the valley leading toward the Dead Sea there was once a fair building with a church, which was called the Church of the Shepherds; for in that place the angel brought the shepherds tidings of great joy, and bade them go to Bethlehem and worship the child Jesus, and they straightway arose, and went along the side of the mountain to Bethlehem, where each one held the other back, saying one to another that the voice of the angel had been a vain imagination, and they began to go back to their flock. Then the angel came to them a second time, and forced them to finish the journey which they had begun. At this same place there stands a church with one altar. Some say that here the Blessed Virgin strayed out of the road which leads to Egypt;⁴ but the former story is more in accord with the truth. Moreover, two leagues to the south of Bethlehem are the sepulchres of the twelve prophets.⁵ Next follows

THE PILGRIMAGE FROM BETHLEHEM TO THE VALLEY OF HEBRON.

On the way from Bethlehem to the Valley of Hebron is shown the place where Abraham beheld three angels and worshipped one (God).⁶ In the church at Hebron

¹ Fabri, i. 575.

² Fabri, i. 567.

³ Fabri, i. 563.

⁴ Fabri, i. 569.

⁵ Abbot Daniel, p. 49, note; Fabri, ii. 404.

⁶ See Anon. Pilgrims, p. 38, note.

one sees a manifold rent in the rock, which is called the double cave, wherein Adam, Abraham, Isaac, and Jacob, with their wives, to wit, Eve, Sarah, Rebecca, and Leah, are buried. Not far from the town is the Field of Damascus, where Adam and Eve were created.¹ Next follows

THE PILGRIMAGE FROM HEBRON TO JERUSALEM.

From Hebron one goes to Jerusalem through the hill country of Judaea, where may be seen the house² of Zachariah, in which the Blessed Virgin visited Elizabeth. In this place there are two churches, built one above³ the other, but the upper one has been destroyed. In the lower church one sees a rent in the rock on the right hand as one goes in, which is the place wherein the child John was hidden for fear of King Herod when he was killing the children. When one has come a little way down from thence, one is shown a fountain⁴ which bursts forth near the road on the right-hand side, beside which the Virgin Mary sat down and rested herself, being weary with her journey, when she went to visit her kinswoman, who, it is believed, met her at this place, and said,⁵ 'Whence is this to me, that the mother of my Lord should come to me?' Here also the Lord's mother made the song, to wit, 'My soul doth magnify the Lord,' etc. After this one turns out of the road to the left hand, to a hill whereon once was a fair church, now defiled with rubbish and full of mules' dung, which church no pilgrim can enter without payment. Here⁶ was born St. John the Baptist, the son

¹ Fabri, ii. 411.

² Fabri, i. 630 ; ii. 204.

³ Fabri, I think, makes it clear that the two churches were separate buildings, not different stories of the same building.

⁴ Fabri, i. 631.

⁵ Fabri, i. 637.

⁶ Fabri, i. 638, 639, describes the church as 'lofty and vaulted, and

of Zacharias, who said, 'Blessed be the Lord God,' etc. From thence one goes on to another well-ornamented church belonging to the Georgians, called the Church of St. Cross,¹ because the tree of Christ's cross stood and grew there, and the hole wherein it stood may be seen at this day beneath their altar. After this, near the road which leads to Gaza, may be seen the water² wherein Philip baptized the eunuch (Acts viii.).

THE DIVISIONS OF THE HOLY LAND.

The land which we call the Holy Land came to be divided by lot among the twelve tribes of Israel, and with regard to one part was called the kingdom of Judaea, which was the land of two tribes, to wit, Judah and Benjamin; with regard to the other part it was called the kingdom of Samaria, whose capital was the city of Samaria, also called Sebaste, and was the capital of the other ten tribes, which part was called Israel. Both these kingdoms, together with the land of Philistim, were called Palestine, which was but a part thereof, even as Saxony and Lorraine are parts of Germany, and Lombardy and Tuscany are parts of Italy. And note that there are three Palestines. In the first, the capital city is Jerusalem, with all its hill country even to the Dead Sea and the wilderness of Kadesh Barnea. The second, whose capital city is Caesarea by the sea, with all the land of Philistim, beginning at Petra Incisa,³ and reaching as far as Gaza, was the Holy Land toward the south. The third is the capital city of Bethsan, at the foot of Mount Gilboa. This was once called Scythopolis, and is the place where the corpses

still painted, but standing full of cattle, asses and camels, and there was nought therein save dung and filth and a great stench,' etc.

¹ Fabri, ii. 1.

² Abbot Daniel, li., note; Fabri, ii. 204.

³ The modern Athlit, the 'Certa' of the Jerusalem itinerary. See below.

of Saul's soldiers were hung up. This Palestine is properly called Galilee, wherein is the plain of Esdraelon, which begins at the lesser Jordan, and whose confines toward the south stretch as far as Gelin¹ (Ginaea), a ruined town, in square 37, upon a hill which in this map I have painted green, belonging to Samaria. Samaria begins at the aforesaid Gelin (*sic*), and reaches as far as the river Jordan and to Maginas (Michmash), in square 53, which adjoins Judaea. I have painted Judaea and its hill country yellow. Galilee of the Gentiles begins at the aforesaid lesser Jordan, and reaches northward to Mount Lebanon. It is in the country of Decapolis, whose boundaries are the Sea of Galilee on the east, Sidon on the west, and Damascus on the north. Within these bounds there are ten cities, from which the country is called Decapolis, and they are Tiberias, Bethsan, Jonapata (Jotapata), Sephet (Safed), Cedus Neptalim, Assur, Caesarea Philippi, Capernaum, Bethsaida, and Chorazin. There are, however, more cities than these therein, as is shown above. The Lord Jesus went through all these cities and castles, teaching in their synagogues, and preaching the Gospel of the kingdom (Matt. iv. 23).

The length of the promised land from Dan, which is at the foot of Mount Lebanon on the north, to Beersheba on the south, which is near the wilderness of Egypt, is forty-two German miles or two hundred and ten Italian miles, while its width from the western sea to the edge of the mountains of Arabia is fourteen great miles or seventy Italian miles. Thus, the whole of the Holy Land is divided into eighty-three squares and into twenty-eight spaces breadthways, by drawing lines across it, over the lines from west to east. Now, in the second space and the

¹ See Fetellus, p. 32; John of Würzburg, ch. i., note; Theoderich, p. 62, etc.

twelfth square is Bozra in the country of Bostoron, mentioned in Isaiah lxii. (*sic*). The road through the city of Cedar (Cedar), in square 23, leads to Aran (Aram), Mesopotamia, Hammam, Hyrcania, and to the Caspian Sea. By this road these peoples are wont to assemble every year on the plain of the fountain Phiale, where they hold a fair throughout the whole of the month of May, and set up there divers coloured tents in the city of Cedar on the mount, which make a pretty sight. These are spoken of in Solomon's Song as 'the tents of Kedar.'¹ Josephus calls this city Camela, because the mount whereon it stands is formed in the shape of a camel. In square 24 (53) in the mountains to the eastward is Areopolis, which once was called Aror (Aroer), the capital of Arabia Secunda, being four days' journey from Petra in the desert. At this Petra, Isaiah says, 'Send, O Lord, the lamb from Petra in the wilderness to the mount of the daughter of Sion.'² It was upon this mount that John beheld the lamb standing (Rev. xiv.). Upon this Petra is built an impregnable castle once (called) Pirach (Kirach), wherein the Soldan lays up the treasures of Arabia and Egypt. Midway between this Petra and Areopolis there is the brook Sorec and the Mount Abarim, where Moses, was buried by the angels. Three days' journey south from this Petra is Mount Seir, which borders on the wilderness of Pharan, and it is called the land of Arabia, even to the Red Sea. Note that at the edge of the mountains of Arabia Prima, round about Mount Sanir, begins the land of Huz, which is also called the province, of Trachonitis, and extends even to Cedar and the Sea of Galilee, being

¹ Cant. i. 5.

² Isa. xvi. 1. The A.V. reads, 'Send ye the lamb to the ruler of the land from Sela to the wilderness unto the mount of the daughter of Zion.'

partly formed by the country of Decapolis. Likewise from the edge of the mountains of Arabia Secunda, even to the Jordan, was the kingdom of Og, King of Basan, which fell to the lot of the tribe of Gad as far as the brook Jabbok. I have painted this kingdom yellow to distinguish it from the others. All the land near this, which I have made white, is called Bethany, where John was baptized, and was the kingdom of Sihon, King of Heshbon, which was in the portion of the tribe of Issachar. Between the brooks Ainan (Arnon) and Sorec is the plain country of Moab, and there is shown the place where Balaam and the ass talked with one another, and where the Book of Deuteronomy was put forth. But the yellow country beyond the brook Sorec to the south is called the land of Moab and of Ammon, as aforesaid.

Note that there are three cities of refuge beyond Jordan. The first, under square 23, near the hill country of Arabia, is called Golan. The second, under square 37, is called Ramoth Gilead; and the third, under square 33, is called Effrem,¹ where Christ abode with His disciples. And there are three cities of refuge toward the western sea: one is Hebron, under square 69; the second is Sebaste, under square 43; and the last is on this side of Lake Merom, and is called Kedesh Naphtali, in the Valley of Sanin, which was the city of Barak. These six cities are marked on the map with this mark * * *. Under square 19 is placed this mark Λ. This is the place where the Lord satisfied four thousand people with seven loaves. Under square 19, near this mark V, the Lord fed five thousand men with five loaves, as is written in John vi. Under square 19, near this mark C, the centurion made entreaty for his servant. At the same place the Lord cleansed the leper beside the Sea of Galilee. Near Capernaum, Matthew, Andrew,

¹ John xi. 54.

Peter, James, and John were called to be Apostles. Under square 21, Peter, Andrew and Philip came from Bethsaida (John i., xii.). Under square 36 is Machaerunta, where John the Baptist was beheaded.

In the summer time the most part of Lake Merom dries ; so that bushes and thick grass grow there, wherein lurk lions and other beasts, and there is delightful hunting there. A little way to the north I have marked with a sword the place where Joshua fought against the King of Assur and twenty-four other kings, whom he chased unto Sidon, what time the day was doubled and the sun stood still : wherefore to him was given the glory of Lebanon and the excellency of Carmel and Sharon (Isa. xxxv.). To the north of Sidon, two days' journey beyond the Holy Land, in the harbour of the Damascenes, is the ancient and noble city of Baruth (Beyrout), but its port is a perilous one. The north wind forced us to enter it on St. Thomas's Eve. On Christmas Eve we journeyed back to the great rivers, and at dawn on the feast-day following were forced by a storm to put into this port for a second time, where we let go out anchors, and rode in sorrowful case until the Circumcision. Two hundred and ninety paces from the outside of the east gate of this town is shown the place where St. Jerome (George) slew the coiled serpent. Under square 31 is the fountain of Israel, whereof we read in the First Book of Kings (1 Sam. xxix. 1), where the Philistines pitched their camp when Saul was in Gilboa. Between Mount Gilboa and Mount Hermoniim¹ there is a valley two leagues wide and not eight leagues long, down to the Jordan, wherein many battles have been fought : Gideon against Midian, Ahab against the Assyrians, and in modern times, also, the Tartars against the Saracens. I have marked this place with a sword. Under square 19 is


¹ The Hermons. See Ps. xlii. 7.

the house of St. George, where St. Matthew is believed to have been born. It stands between mountains, in a rich and fertile valley which reaches even to the Sea of Galilee. Because of its beauty it was well said of it: 'Out of Asher his bread shall be fat, and he shall yield royal dainties' (Gen. xlix. 20); which was fulfilled in the lot of the tribe of Asher. In space 16, square 22, is Naphtali, whence came Tobias. It stands in a strong place, inaccessible save for a short space on the east side. According to Josephus, it was called Jonapata (Jotapata) at the time of the destruction of the Jews, and therein Josephus himself was besieged and taken by the Romans. It is now called Siran. Under square 24 is the village of Endor, whereof the Psalm says, 'which perished in Endor.'¹ Under square 55 is Bethel, in the tribe of Benjamin, where Jacob set up the stone for a pillar when he slept there what time he was fleeing from his brother Esau, and saw the ladder, etc. He called the name of the place Bethel. To the east of it is the city of Ai, whereof we read in Joshua viii. Under square 69 is Mambre, where Abraham dwelt for a long time, and when sitting at the door of his tent, beneath the oak of Mambre, saw three men coming along the road, etc. (Gen. xviii.). This oak is shown at this day at the door of the tent. The old oak has withered away, but one young one after another has sprung out of its root. In space 20 is Socoh of Judah, near the Valley of Elah,² where David slew Goliath of Gath. Seth (Sethim) stands on a hill under square 56.

Here beginneth the land of the Philistines. On this same hill Fulk, the Christian King of Jerusalem, built a fort named Ibelim, to check the insolence of them of Ascalon. Ascalon was a city of the Philistines, and is by the seaside, built in the shape of a half-circle, and one may call it the whole strength of the Saracens in that land. Under square

¹ Ps. lxxxiii. 10.

² 1 Sam. xvii. 1, 2.

22, on the seashore, is Ackon, once a Philistine city,¹ (now) called Ptolemaïs. Under square 40 and in space 28 is Caesarea  by the sea (Caesarea Maritima), which Herod of Ascalon enlarged in honour of Augustus, and it was the capital of the seashore of Palestine. Josephus wrote much concerning it. Toward the east it has a wide and deep lake of sweet water, wherein are many crocodiles. The city itself is utterly destroyed. In it the Apostle Peter baptized Cornelius, and Paul was kept in prison there for a long time when on his way to Rome. It has an inconvenient harbour, but great abundance of gardens, meadows, and running streams, even to Lydda and towards the land of Sharon. I have marked Lydda with an arch, which you see on the place where stood the church of St. George, who was slain there. Arsur on the seashore, called Antipatris of old, belonged to the brethren of the hospital of St. John the Eleemosynary.²

The city of Joppa hath no port. In it dwelt Tabitha, the handmaid of the Apostles. There Jonas went on board ship, when he would have fled to Tarsus. In this city I did not see any living man, and, indeed, many of the cities along the sea-coast were destroyed by the Soldan when he heard that the aforesaid city of Ackon was taken by the kings of France and England. Sidon is a city of Phœnicia; its ruins at this day bear witness to its greatness. It was built lengthwise on a plain, stretching from north to south, at the foot of Mount Antilibanus. Out of its ruins has been built another city, small indeed, but fortified, had it but any men to defend it. One side of it stands on the seashore, with two well-fenced castles on either side, the one on the

¹ He confounds Acon (Acre) with Accaron (Ekron), unmindful of Thietmar's couplet:

‘Non est urbs Accaron quam quilibet aestimat Achon :

Illa Philistaea, Ptolemaida dicitur ista.’ See Anon. ii. 1.

² See Besant and Palmer's ‘History of Jerusalem,’ p. 274.

north, which was built long ago by pilgrims from Germany, standing on a cliff by the sea, and that to the south standing on a hill. Once the Knights of the Temple held these two castles, and the city also. There are sugar-canes there, and vineyards, exceeding good ones. Two leagues from thence is Sarepta, which has but few houses, though its ruins show that it once was a noble city. Tyre is in the country of the tribe of Asshur, but, nevertheless, the Asshurites never possessed it. Beyond it are wells of living water. Under square 43 is Sebaste, which is also called Samaria. It is all destroyed save two churches, one dedicated to St. John the Baptist, wherein is his sepulchre, made of marble after the pattern of the Lord's sepulchre, where he was buried between Elisha and Obadiah. Indeed, there once stood a cathedral church on the side of the mountain, but the Saracens have desecrated it. The other church is on the brow of the mount. It is inhabited by Greek monks who show therein the place where he was imprisoned. But this I hold to be a vain thing, seeing that he was beheaded at Machaerunta, under square 36. Under square 45 is Shechem, which the Greeks call Napalosa,¹ it stands about two bowshots from Jacob's well. Joseph's bones are buried in Shechem. The Jews call it Sochim, and they call Sion Haraon.

OF THE CITIES AND PLACES IN THE HOLY LAND.

The city of Acre (Ackon), which is in the province of Phoenicia, is well fenced with walls and towers, having the shape of a shield, whereof two sides rise out of the sea, and the third overlooks the land. In length it measures two miles, that is, sixteen furlongs, and it has fruitful fields and gardens. It never was part of the Holy Land, nor belonged to the children of Israel, albeit it was given

¹ Neapolis ; see p. 2.

to the tribe of Asshur when the Holy Land was divided among them. It was one of the five cities of the Philistines,¹ standing by the sea, and it was near to it that the angel of the Lord, when he found Habbakuk carrying the reapers their dinner, bore him to Babylon,² as we read in Daniel xiv.² In the place where he was carried off by the angel there was a fair chapel. Eight leagues to the north of this city of Acon may be seen that wondrous well of living water, near Tyre, built in a costly fashion. Albeit it is called a well, in the singular number, yet is it not one, but three springs of the same form and position, though not of the same quantity of water. The chief one is about thirty-four, the other two are twenty-two cubits deep. They are enclosed within strong square walls of stout stones, a spear's-cast wide, within which the water boils and bubbles forth in such sort that it fills all the watercourses, and is spread over all the plain of Tyre. From it all the gardens and vineyards, fig orchards, olive-yards, and sugar-canes which grow there are watered, for these springs stand a bowshot from the sea. One league hence is the city of Tyre, which stands north of Acon; its praises have been written by some of the prophets. It rises on the seashore with a vast circuit of walls, washed by the sea on all sides save the east, where first Nebuchadnezzar, and afterwards Alexander, made it join the land for about a stone's-throw. On this side it is girt with a triple and lofty wall with strong towers. In it Origen was buried. Many relics of the saints who have perished therein in the name of Christ remain to this day. Two bowshots to the south of the gate the place where Christ preached is marked by the stone whereon He stood, over which a church dedicated to the Saviour was built.

¹ See Anon. ii., ch. i, note.

² See Fabri, i. 543; Odoricus, ed. Laurent, p. 156. 'Early Travels in Palestine' (Bohn), p. 149.

There also is the place where, after He had finished preaching, the woman said : 'Blessed be the womb,' etc. This place is never covered by the sand, albeit it is light and flies about even as in our own country in time of great cold the snow is snatched up and scattered abroad by the wind ; but this place always remains green in the midst of the sands. Four leagues from Tyre is Sarepta of Sidon, before whose gate is shown the place where Elijah went to the widow of Sarepta. Not far from thence is the chapel where he raised her son from the dead. Two leagues from Sarepta is Sidon, once a great city, whose size is shown by the ruins of the walls. Nearly all of it stands in the heart of the sea, having on this side and on that two castles, one of them built on a hill near the plain, the other on a cliff by the sea. They were built by German pilgrims long ago. Another half-league from this city is Antilibanus, where grows exceeding fine wine, whereof the prophet saith : 'The scent thereof shall be as the wine of Lebanon' (Hos. xiv. 7). Beyond Sidon, before its gate, the Lord healed the Canaanitish woman's daughter.

Outside of the Holy Land, twenty Italian miles north of Sidon, is Beyrout, an ancient city with an abominable harbour, wherein I passed the night, not without fear, on the eve of the Feast of St. Thomas the Apostle, A.D. 1422. In an underground chamber in this city is shown an image of the Saviour¹ which, not long after His passion, was painted in mockery of Him out of scorn, and was defiled and beaten by the infidels, until there came forth from it blood and water, whereby some of them were converted. It was a sitting image with mockers painted all round about it, as it was in Pilate's house when He was crowned with thorns and worshipped as a king. A chapel with one altar has been built there, to which one goes down

¹ Compare John of Würzburg, ch. xxiv. ; Theoderich, p. 71, etc.

eighteen steps. Next to Beyrout, on the north, is Biblium,¹ the first city of the patriarchate of Antioch. This place is spoken of in Ezekiel xxvii., in the praise of Tyre, and in 1 Kings, where it is said that Solomon's workmen came from Biblium. At this day the city is called Gibeth (Gibelet), and is small enough. Three leagues from Biblium is Botros (Botrys), once a rich city, but now utterly destroyed. Three leagues further is the castle and village of Nemsyn (Nephim), standing almost on the seashore and strongly fortified. Two leagues from thence is Tripoli, a notable city, on the seashore. Therein dwell Greeks, Latins, Armenians, Maronites, and Nestorians, and (men of) many nations. Much work in silk is wrought therein. I have heard for a truth that there are therein twelve hundred weavers of silk and camlet. Mount Lebanon ends three leagues beyond Tripoli. At its foot rises the Fount of Gardens, the stream that runs swiftly down from Lebanon, and waters all the gardens and the plain round about Tripoli. Upon its banks many religious houses are built, and many Greek and Armenian churches. Indeed, of this fount, that which is spoken in the Book of Esther is true: 'From a little fountain was made a great flood, even much water.'² Two leagues from Tripoli is the Mount of Leopards, which is round to behold, and pretty high. At its foot, on the north side, is a cave wherein there is a tomb, twenty feet long, which the Saracens devoutly visit, saying that it is Joshua's tomb. This I do not believe, because the text says that he was buried on the side of Mount Ephraim, under square 46. I rather believe that this is the tomb of one of the children of Noah, or of someone like them, whom we can prove to

¹ Gebal in the A.V., now 'Jebeil.' 1 Kings v. 18, where there is a marginal reading 'Giblites' instead of 'stone-squarers,' Ezek. xxvii. 9.

² Esther xii. 10 (Apocrypha). Compare Esther x. 6.

have dwelt in these parts. Another three leagues to the north of that cave may be seen the castle of Arachs (Arachis), which Aracheus, the son of Canaan, built after the flood, as we learn from the gloss on Genesis and 1 Chronicles. Across the plain, eight leagues further, one comes to Antiaradum, or 'Before Aradus.'¹ This is an island half a league distant from the mainland. In Antiaradus St. Peter preached for a long time when he was on his way to Antioch, as we are told in Clement's Itinerary.² Clement also found his mother there. There, too, St. Peter caused the first church, dedicated to St. Mary, to be built. Six leagues beyond Antiaradus is the castle of Margat, which belongs to the brethren of St. John's Hospital. It is well fortified, and stands on a high mountain, one league away from the sea, near the city of Valania. The bishop's palace once stood in this city, but because of the insults of the Saracens it has been removed into the castle.

The kingdom of Jerusalem ends with the city of Valania, and the river of the same name which flows through it, and the patriarchate of Antioch begins. This place is eight days' journey distant from Acre, and it is four days' journey from it to Antioch. Antioch stands in the province of Coele-Syria, which begins at the river Euphrates and ends at the river Valania, which flows beneath the castle of Margat and falls into the Great Sea near the town of Valania, wherein was a bishop's palace, as aforesaid. In this same province is Laodicea, Apamea, and other minor towns. Syria Phoenice is a different province; it begins at the aforesaid river of Valania on the north, and reaches to the south as far as Petra Incisa beneath Mount Carmel, which place is nowadays called Pilgrims' Castle.³

¹ 'The island of Ruad, which lies off Tortosa.'—*Dict. of Bible*.

² Tobler knows nothing about Clement's Itinerary. ³ Fabri, ii. 354

In this Syria there are the following cities: Margat, Antiaradum, Tripoli, Beyrout, Sidon, Tyre, Acre, Capernaum. Another province is Syria of Damascus or of Lebanon, whose capital city is Damascus, and Mount Lebanon has renown therein. But all the land from the river Tigris even to Egypt is called generally Syria. Now, the first part thereof, which lies between the rivers Euphrates and Tigris, reaches a long way from north to south, that is to say, from Mount Taurus to the Red Sea, and is called Syria Mesopotamia, being, as it were, in the midst of the waters, and contains many nations, Parthians and Medes, who are bounded on the south by Chaldaea. Next one goes to Antioch, where all the faithful, who had before been called Galilaeans, were called Christians. At this day they are called Nazarenes by the Saracens. There was St. Peter's see, and therein Galen was born, who taught medicine to his nephew, St. Luke the Evangelist. This city was called Rablath up to the time of King Antiochus. At the beginning of Coele-Syria towards the west is the city of Tarsus, whence came St. Paul.

Also, five miles to the east of the aforesaid city of Acre, may be seen a kind of village called St. George's.¹ At this place we are told that St. Jerome (St. George) was born. South of it stands the city of Naason, whereof we read in Tobit. Two leagues from thence is Dothaim, at the foot of the Mount of Bethulia, which Holofernes would have taken by storm. Two leagues to the east of Naason, and three leagues from Dothaim, is Neptalim, the city of Tobit, which is built like a village.² Four leagues east of Neptalim, beside the Sea of Galilee, is Bethsaida, the city of Andrew and Peter. Two leagues to the south of this

¹ Sandsorti.

² *Casale*. See Ernoul, p. 58, note 4, in 'The City of Jerusalem.' Ducange says: Certus *Casarum* numerus, villa, suburbanum, προαστήιον.

place is the castle of Magdalon, on the Sea of Galilee, from which the Magdalen took her name. One league east of Bethsaida is the place where Christ stood on the seashore and said to the seven disciples, 'Children, have ye any meat?' His footprints may be seen on a stone. To the east is Capernaum, wherein Christ worked many miracles (Matt. xi.). Two leagues further to the east the Jordan runs into the Sea of Galilee. On the upper part of its bank may be seen Chorazin. At this place begins the ascent of Mount Saair (Seir). Four leagues east of Chorazin is Cedar, once a well-fortified city, wherefore it is written, 'I have dwelt with them of Cedar.'¹ Four leagues east of Acre is Cana of Galilee, where Christ turned the water into wine. The place of the wedding feast is a cave hewn out of the rock, which holds a few men, and the places are shown where stood the water-pots and the seats, and where the tables were set. These places are underground, like very many other holy places, as that of Christ's annunciation and nativity. Two leagues to the south of Cana of Galilee is the city of Sephor (Sepphoris). Beyond it, towards Tiberias, above Dothaim, is Mount Bethulia as aforesaid. Seven leagues from Bethulia, on the Sea of Galilee, is Tiberias; it was called Tiberias when Herod was tetrarch. At that place there are medicinal baths on the seashore. South of Acre, yet turned away a little to the east, is Nazareth, the beloved city, where the Flower of flowers budded from the root of Jesse. It is seven leagues from Acre. This is the Saviour's own city. Jesus was called a Nazarene because He was brought up therein. Here bubbles up a little fountain, from which the boy Jesus was wont to draw and fetch water for His mother. Three leagues east of Nazareth is Mount Tabor, whereon Christ was transfigured, and one may seek there for the

¹ So runs the Vulgate version of Psalm cxx. 4.

place of the three tabernacles. In this mount there are hollow places and caves beneath the ruins of splendid buildings, wherein lurk lions and other beasts. As one comes down the mount there is a chapel on the west side, (at the place) where the Lord said, 'Tell no man what ye have seen.' Beyond the valley of this mount, between the south and the east, is the little hill of Hermon, spoken of in the Psalms. Four leagues fromⁿ Nazareth, and one from Mount Tabor, is the other Mount Hermon, on whose north side is the city of Nain, where the Lord raised the widow's son from the dead. This mount reaches eastward for about five leagues toward the Sea of Galilee. Mount Gilboa and Mount Hermon stand in such sort that Hermon is on the north and Gilboa on the south, and between them a plain two leagues wide and four leagues long. In the days of old there were great wars and battles on this plain. Here Gideon overthrew the Midianites, and here Saul was overthrown by the Philistines, who hung his head over the walls of the city of Bethsan, which stands between the Jordan and Gilboa.

Galilee is nearly all flat and plain country. On one side it adjoins the Holy Land, wherein stands Bethsaida; on the other hand, Samaria is mountainous. In it is Sebaste, once a noble city of the kings of Israel, but now utterly ruined and desolate save only two churches. One of these is on the top of the mountain where once stood the royal palace; the other is dedicated to John the Baptist, who was buried therein between Elisha and Obadiah, having been, as it is believed, brought thither from the town of Machaerunta, which is between Jordan and Sebaste. Two leagues south of Sebaste is Mount Bethel. One league further is Mount Dan, overhanging the city of Shechem on the left hand. It was upon these two mounts that Jeroboam set up golden calves and made

Israel to sin. Between these two mounts stands the city of Shechem, which is likewise called Neapolis, full of manifold pleasant places; but it is not and could not be fortified. Should an enemy come from the north, the citizens, if they be the fewer, can do nought, save flee toward the south. It was to Shechem that Joseph's bones were brought from Egypt and buried. Hard by is the parcel of the field¹ which Jacob gave to his son Joseph. Not far from the gate of the city is Jacob's well, on which the Lord sat and begged for water from the woman of Samaria, and in this place there was a church. On the right hand of Shechem is Mount Gerizim. Thereon may be seen to this day the ancient temple of Jove, and hospice for strangers, whereof we read in the Second Book of Maccabees.² This is the mount which we are told the woman meant, when she said: 'Our fathers worshipped in this mountain.' One league from Shechem is the city called Luz, wherein Abraham dwelt. In this place some say Jacob slept and saw the ladder, when he said: 'How dreadful is this place!' and called the name of the place Bethel, which before had been called Luz, which was, being interpreted, 'The Lord seeth.' But some say that it was on Mount Calvary, whereon I, John Poloner, was the last to see the story of the sacrifice set forth in mosaic work in the place where Christ was offered up. So also some say that the place where Jacob slept and saw the ladder was Mount Moriah, or the grassy mount (Abraham's mount) whereon Solomon afterwards built the Lord's Temple.

The plain between the Jordan and Jericho is called Gilgala. Half a league from it is Mount Quarantena, where the Lord fasted forty days, and was tempted there by the devil. Others say that it was a high mountain nearer Galilee, two leagues from the aforesaid mount, on

¹ Gen. xxxiii. 19; Josh. xxiv. 32.

² 2 Macc. vi. 2.

whose top was a chapel. Here he showed Him all the kingdoms of the world. At the foot of this mount rises and runs Elisha's fountain, which he turned from bitter into sweet and drinkable water. One mile from Gilgal is Jericho, once a noble city but now brought so low that there is no trace left of its having been a city. Zacchaeus was of this place. As one goes down from Jerusalem to Jericho, just at the end of the mountains, before the plain begins, they show a place by the roadside where the blind man sat by the roadside begging. Here was once a church. On the road which leads to Jerusalem, four leagues from Jericho, at a village on the left hand of the Quarantena wilderness, is where the man fell among thieves. Three miles south of Jericho is St. Jerome's¹ monastery in a vast wilderness which is so scorched by the sun's rays that there is there no green thing. He abode there for four years. From Jericho it is two leagues to the Jordan, where is shown a chapel dedicated to St. John the Baptist. The people of Israel walked over Jordan dryshod. Naaman the leper was cleansed in Jordan. Christ was baptized in Jordan. Three leagues, or six Italian miles, from Jericho, two leagues south of St. John's chapel, is the Dead Sea. On its eastern shore stands Zoar in Arabia, where is the statue of salt into which Lot's wife was turned, which it is dangerous to go and see because of the Midianites who dwell there. The sea sometimes swells so high as to cover the whole of the statue, and again it sinks till the statue can be seen at one time as far as the breast, at another as far as the knees: for the statue stands between Segor (Zoar) and the Dead Sea. This sea is six leagues wide. By the continual smoke and stench the whole of the valley, which once was called glorious, has been made so barren for a space of ten days' journey that it bears no grass or any growing thing; moreover, all the

¹ Fabri, vol. ii., part 1, p. 174.

mountains to the right and to the left are barren for six leagues. Above this place, as thou goest down into Arabia, is Carnaim, a watch-tower¹ of the Moabites, to which Balaam was brought down to curse when the ass whereon he rode spoke to him. This sea divides Judaea from Arabia.

In the days of the children of Israel Arabia was a wilderness² and solitary place, wherein the Lord kept them for forty years, raining manna upon them from heaven. Here it was that the pillar of fire went before them by night, and the cloud encompassed them by day, and here were the forty stations of the children of Israel (Exodus, and Numbers xxxiii.). Note that Arabia joins Idumaea in the neighbourhood of Bostron. Idumaea³ is the land of Damascus. Damascus is the capital of Syria. Lebanon divides Idumaea from Phoenicia; in Phoenicia is the city of Tyre. In Arabia is the vale of Moses, wherein he struck the rock and the waters gushed out. In Arabia is Mount Sinai, where the law was given to Moses. In Arabia is the mount whereon Aaron is buried. In Arabia is Mount Abarim, where the Lord buried Moses, whose sepulchre is nowhere to be seen. In Arabia is the place called Petra in the Wilderness, or Monreal⁴ (2 Kings xiv. 7⁵). In a high place beyond Jordan, near the city of Rabath, belonging to the children of Ammon, at the end of the Holy Land, was the castle, to wit, Petra in the Wilderness, a strong enough place, which Baldwin, the first King of the Latins at Jerusalem, built to defend the kingdom.

¹ Text has *spelunca*, I conjecture *specula*. See John of Würzburg, ch. xxii.; Theoderich, ch. xxxv.; Fetellus, p. 21, note.

² Theoderich, ch. xxxi., *fin*.

³ Fetellus, p. 22, note 1.

⁴ Baldwin's castle of Monreal was on the site of the old city of Diban, in Moab, not at Petra. See Fabri, ii., p. 182; John of Würzburg, ch. xxii., etc.

⁵ 'He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.' Compare Isa. xvi. 1.

OF THE LAND OF EGYPT.

Egypt is a level and warm country. It seldom rains there, but the country is watered by the river Gihon, which is also called Nile. This river has seven arms, running through divers lands. It breeds wild horses and crocodiles innumerable, which are shaped like lizards, having four feet, thick short legs, sharp claws like a bear, and a head like a lizard. When they come forth from the water on to the land, they kill whatever men and beasts they are able. A lamb and a goat scarce suffices them for a single meal. The Nile begins to rise from the Feast of the Nativity of St. John the Baptist until the Exaltation of the Holy Cross, and then it falls until the Epiphany, when the dry land appears. The farmer sows his seed, and harvests it in March. All kinds of vegetables are gathered from the Feast of St. Martin to early in March, and the same with the fruit of orchards. Sheep and goats bear young ones twice in the year.

You must know that there are three Babylons: the first stands upon the river Thabor (Tigris). Herein Nebuchadnezzar was king. The second is in Egypt, and is that over which Pharaoh bore rule. These two are in ruins. The third, of which we are now treating, is likewise in Egypt. Adjoining this is the city called Cairo, wherein is the Soldan's own royal palace, and it is one and the same city with New Babylon. In this city there are five nations, to wit, Romans, Greeks, Jacobite Christians, Saracens, and Jews. There is a Jacobite church, called Our Lady of Laza,¹ which is of wondrous beauty, and is the patriarchal church of the Jacobites. Therein is a pillar, from which came forth

¹ Laza is a country in Asia, near the ancient Colchis (Procopius de Aed., iii. 7 and v. 9). Tobler observes that by Jacobites we must here understand Copts to be meant.

a voice saying: 'Go, seek ye . . . this man removeth mountains.' There is also there a church dedicated to St. Barbara, where her body rests. Now, between Babylon and Cairo there are fifteen Christian churches, among which one is holier than the rest. In this there is an underground chapel, where is the place in which the Blessed Virgin dwelt with her son Jesus and Joseph, when she fled from the land of Israel. There is a cross made for a sign on the place where the Babe used to sleep. So this is hallowed above all the other churches, and is called the Church of Our Lady of Cana in Babylon. In Cairo there was an exceeding ancient palm-tree,¹ which bowed itself down to the Blessed Virgin that she might gather dates from it, and afterwards raised itself up and stood as before. We read that the tower of Babel measured outside, from one edge to the other, one thousand and twenty paces, and that the thickness of its wall was three hundred paces, because they meant to build it up to the level of the moon.

Gaza, or Gazara, is three days' journey from Jerusalem, and is one of the five cities of the Philistines. Samson took away its gates, and carried them up to the top of a hill. Three days' journey from Gaza is Domata, a city of Egypt, where Jeremiah was stoned.² The second Ackaron³ is one of the five cities of the Philistines, ten leagues from Ascalon toward Joppa, not far from the sea. Beersheba lies between the hill-country and the city of Gaza. Gath also was one of the five cities of the Philistines, standing not far from Lydda and Ramula. Out of its ruins the castle Jebellum has been built upon the same hill. This town and castle of Jebelon (*sic*), which of old was called

¹ Tobler, 'Descriptiones,' p. 409; 'The City of Jerusalem' (Ernoul), p. 49.

² See art. 'Jeremiah' and 'Tahpanes' in Dict. of Bible.

³ Ekron. He calls it the second, because Acre and Ekron were confused by mediæval writers. See Anon., ii., p. 5, note.

Beersheba, and the castle of Blanczgwarde,¹ were built to withstand the insolence of the Ascalonites. King Herod, in whose time Christ was born, was a native of Ascalon. Three miles from it stands the castle of Blanczgwarde. On the seashore, not far from Ekron, stands Joppa, where St. Peter raised Tabitha from the dead.

¹ 'Blanche-garde.'

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